THE

# AMERICAN MISSIONARY.

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## American Missionary Association.

THE receipts for April were $29,519:61, an increase of nearly 38 per cent. over those of last year. The total receipts for the seven months ending April 30, are $161,542.16, being $35,632.25, or 28 per cent. more than for the corresponding months last year. If this ratio of increase is continued for the remaining five months of the fiscal year, the $300,000 will be obtained, and we shall close the year without a debt, notwithstanding the unusually heavy expenses that the progress of our work has necessitated. These cheering facts, we hope, will stimulate our friends to realize the expectations of the annual meeting, and the pressing needs of the field.

JOHN F. SLATER, ESQ., of Norwich, Conn., has enrolled his name with Peabody, Seney and others as the wise benefactors of mankind, by the appropriation of a million of dollars for the education of the colored people of America. This munificent fund he has entrusted to the care of a Board of Trustees, made up of persons well known for their patriotism and their philanthropy, and from whose honorable character a wise administration of the trust may be expected. Mr. Slater has not only shown his generosity in the gift, but his wisdom as well in the broad and liberal instructions to his trustees. The letter containing these directions is a model of wise forethought, guarding against the limitations so often imposed on executors and trustees, which, in changes of circumstances, often render the gift well-nigh useless. This letter, we believe, will have a salutary influence on other donors in this respect.

We have no means of knowing the benefit that may accrue to the A. M. A. from the income of Mr. Slater's benefaction, which will probably amount to $50,000 or $60,000 per annum. We only know that the Asso-

ciation has a large educational work among the people whom Mr. Slater wishes to benefit, and we believe that the Board of Trustees will wisely discriminate as to the amount to which we are entitled. In any contingency, however, that amount will probably not be so large as to release our friends from the responsibility of continuing and even increasing their donations to meet the demands of our constantly enlarging work.

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An earnest effort is made in Congress to secure a large appropriation for general education—the fund to be distributed on the basis of illiteracy. Something of this kind is imperatively needed to meet the demands of our growing and diversified population, and especially of the six millions of blacks recently emancipated and enfranchised, with nearly a million of their number unable to read or write the ballot they cast. In addition to these, about three-fourths of a million of the white population of the nation are equally illiterate. If to these we add the Indians, and the uneducated immigrants crowding to our country, we have an illiteracy of startling magnitude demanding the most efficient measures for its overthrow. There can be no question of the duty of the nation in this respect. A very marked change in public sentiment, especially in the South, is manifesting itself, and there is a fair prospect of the success of some well-digested bill for this purpose. The A. M. A. has taken an active part in pressing this matter upon the attention of Congress. No bill can benefit our schools directly, and the efforts we put forth are purely for the advancement of intelligence among the people. Our work is mainly in preparing educated and spiritual leaders, and the more rapidly the masses can be elevated the more effective and wide-spread will our efforts become.

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Rev. J. E. Roy, D.D., Field Superintendent, is again in the New York office, where his assistance has been desired each summer by the committee; serving also in the absence of Rev. Dr. Pike, occasioned by sickness.

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The Commencement of Berea College, Kentucky, will take place Wednesday, June 21. College exercises in the forenoon. In the afternoon an address from Rev. R. G. Hutchins, D.D., of Columbus, Ohio.

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Rev. Dr. Herrick Johnson, of Chicago, has made a manly and Christian fight against theatres. A little volume of 82 pages, entitled "*Plain Talks about the Theatre*," embodies his views, and is entitled to a candid reading.

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Those of our readers especially interested in the establishment of the Arthington Mission will be pleased to read in the African notes, published in this number of the Missionary, reports of continued activity on the part of different organizations in the vicinity of Khartoum.

## COLORED JOURNALISM IN THE SOUTH

Our colored brethren have been by no means lacking in journalistic ambition. Considering the short space of time they have had in which to develop the literary talent, I think they have done remarkably well. There have been many undertakings in this line, and of course a good many failures. Having seen in the Western States a great many ephemeral newspapers, which ran their course briefly and then vanished away, I am prepared to say that the percentage of newspaper failures is no greater among the negroes than the whites. Newspapers are very frail and mortal creatures, and to many of them it is appointed to die. Few of them can lay claim to immortality ; like the human race, most of them die in infancy. Yet there are now more than fifty papers published by colored men, mostly in the Southern States. The State of Georgia has five ; North Carolina has seven. As the general intelligence of the people increases, the usefulness of these papers also enlarges. There is a good deal of race pride among the colored people, and they greatly enjoy the achievements of their race, whether in the field of journalism or elsewhere. Of course they are not trained to habits of close criticism and literary discrimination. Like all whose education has not been very extensive, they delight in high-sounding phrases and long, sonorous words. Most of their editorials are somewhat open to criticism in this line, yet there are not a few examples of crisp, clear, terse, vigorous English which are refreshing to read in these pedantic days.

As a general thing these papers are edited by the younger generation of men, graduates from the A. M. A. colleges or elsewhere. No others have sufficient ability or perseverance to make a success in this line. They are mostly Christian men, and they print many articles upon temperance and other practical virtues, which are sadly needed here both among black and white. So these papers exert a widespread and generally beneficial influence, going into many homes that have no other reading. Like his white brother, the negro sometimes forgets to "pay the printer," and hence there is an occasional suspension for lack of funds. So there is in the North as well.

More and more, as they increase in knowledge and in property, there will be a greater demand for good newspapers. The schools and colleges of the A. M. A. are calculated to have a wide influence in this field, training up writers and thinkers who shall through their periodicals exert a great deal of power. Besides preaching and teaching, there is to be in the future of the Anglo-African a vast field of usefulness in journalism. The power of thinking, and of putting thought into effective words, is to be more and more developed in these schools. Here then is a new argument for the thorough and adequate maintenance of the church and school work, to raise up men and women from among this patient race who shall prove,

even as many of them are proving now, that "the pen is mightier than the sword." The occasional crudity of expression, the extravagant adjective and preposterous grammar, must and will give place to true thinking and correct expression, under the steady polishing and mental training of our schools. Fresh vigor, greater power, wider and more salutary influence of the newspaper, will follow the inexact and "scattering" articles which have more or less prevailed, inevitably.

## THE KIND OF UNIVERSITY MOST NEEDED IN THE SOUTH.

BY PROF. HORACE BUMSTEAD, ATLANTA UNIVERSITY, ATLANTA, GA.

A university, in the old-world sense of the term, is an institution where all the branches of the higher education are taught, and these alone. In our country the name is often adopted by institutions as a prophecy of what they hope to become, while their present work is almost wholly that of elementary instruction—a work which they expect eventually to outgrow.

So far as the institutions of the American Missionary Association are concerned, I am inclined to think that there is a nobler ideal to be realized under the name of university than any feeble imitation of older institutions. A field is open here in the South for the development of an institution such as the world has not yet seen, and which, in a somewhat new but not unnatural sense, would justify its claim to be called a university.

The university which missionary effort can make most useful in the South is one that shall represent, in their most perfect form, all the successive grades of education from lowest to highest. It should be prepared to train ordinary pupils of all ages rather than extraordinary ones of mature age only. It should also provide ample facilities for normal and industrial training, now so much needed in all the South. But especially it should magnify and dignify the work of primary instruction, regarding this as a permanent feature of its work, and not as an unavoidable evil to be shaken off as soon as possible. It should neither undervalue nor neglect the higher education. This should be held up as a worthy object of aspiration for all who show themselves fitted to receive it, by thorough work lower down. Such an institution would present, under one management, a kindergarten, or something like it, a graded school, a normal school, an industrial department, an academy, a college, and in course of time the professional schools.

In favor of such a university several reasons may be given. In the first place, the interests of the higher education would be better served by such an institution than by one devoted to the higher education alone. It is taken for granted that the Freedmen and their descendants, for whom largely our institutions are established, should, like all other people, have the opportunity of the higher education given them to the extent of their

ability to receive and use it. The welfare of the masses demands that we train up leaders of intelligence and principle. That this work is not being overdone at present is evident from the fact that only ninety-one college students are reported in all the institutions of the American Missionary Association put together, and only about fifty in all have ever been graduated from our college courses since our work in the South began. Now, the principal reason why our work in the higher education has been so limited, has been the great scarcity of suitable material for college classes ; and the reason of this scarcity has been that our preparatory departments have not been able to get hold of their pupils early enough. Pupils come to us heavily handicapped by a lack of proper training, moral and intellectual, in early childhood. Now, who can doubt but that the universities that are going to have the best college classes twenty years from now, and do the best work, will be those that soonest put the kindergarten, or some equivalent of it, underneath all their present courses of study, and thus manipulate the entire education of their pupils from the age of five onward? A thoroughness and symmetry of training could be realized by such an arrangement which would be scarcely possible under any other.

But a second reason in favor of such a university is the invaluable help it would render to the cause of general education. Here let it be explained that it would not be the purpose of the proposed institution to take the work of preparation for college out of the hands of preparatory schools elsewhere ; nor would it expect to carry all its own beginners through to the end of its higher courses. It would, however, if properly manned and equipped, expect to show what might be called *specimen work* from the bottom to the top of an education. Such work would be a stimulus to all other schools of whatever grade, and the methods employed in these schools would gradually come to be patterned after those in vogue at the university. The more the lower work of the university was duplicated elsewhere, the more would its own recruiting ground for the higher courses be enlarged, and the wider would its influence become.

A third reason in favor of such a university concerns the association of normal and industrial departments with the collegiate. It should be our aim to cultivate manhood and womanhood rather than mere scholarship. The culture we give must be guarded from selfishness. The practical uses of all education must be kept prominently in view, and especially the urgent need of trained teachers and artisans. The dignity of labor must be emphasized. On the other hand, our normal and industrial work should be guarded from the narrow and materialistic spirit into which such training is sometimes apt to fall. Now, the association of all these departments under one general management will surely bring to each from the others some salutary restraint or broadening influence.

In connection with the practical aim of such a university, I desire to

specify two features which should characterize it, both of them rendered necessary by the same cause—the almost entire lack of true homes among the people we are seeking to uplift. In consequence of this deplorable lack, two duties press upon us: first, to obviate the difficulties arising from this cause in our present educational work, and second, to remove the cause.

The first of these duties suggests the kindergarten, already proposed. I use this term for the lack of a more convenient one; contending simply for *some* system of training for children under the usual school age. Among cultivated people, and even the intelligent farmers and artisans of cultivated communities, every home is a kindergarten—a preliminary training-school for the eyes, hands, brains, and hearts of toddling and prattling humanity. Very few such are to be found among the poorer classes of the South. Hence arises the necessity of beginning our work earlier than elsewhere, and using appliances which elsewhere might seem superfluous. But it will not be enough to have the kindergarten composed entirely of day scholars from the neighborhood. There should be a special building for a children's home, with an able matron and assistants in charge of it. Into this could be gathered from a wider territory as large a number of little boarders as might be thought desirable. The inestimable advantage of this arrangement would be that a considerable number of children would thus be separated from their unfortunate surroundings for twenty-four hours each day instead of six, and for seven days in the week instead of five. From this number, in after years, would undoubtedly come our best material for the college and normal classes.

But a second pressing duty is to help the growth of true homes among these people. This must be done largely through the girls who come under our care. For this also a separate building should be provided as a housekeeping school. It should be constructed like an ordinary dwelling-house, with such conveniences within and around it as civilized people aim to secure. It should not be too large, lest the coziness of home be lost. It should have a parlor with pictures and books. It should have a garden with flowers and shade trees. Above all it should have the most commodious and convenient kitchen and pantry that can be arranged. Let a dozen girls together occupy this house for a fortnight at a time—all those in the university taking their turn in the course of the year. Let some good woman, as near like Mrs. Cornelius or Marion Harland as can be found, be put at the head, and let her teach these girls how to cook, sweep, dust, make beds, set the table, wash the dishes, and in general how to make home as attractive as our Christian civilization knows how.

Finally let it be observed that such a university would be simply an expansion of what is now being done in our present higher institutions, and which the force of circumstances has compelled us to do. Why should we not accept it cheerfully as the mission which Providence has given us,

and by a deepening and broadening process convert our present universities into something that shall bring new honor to the cause of Christian education?

## BENEFACTIONS.

The late Thomas M. Reed, of Bath, Me., bequeathed $3,000 to Bangor Theological Seminary.

Mr. Reed, of Boston, has given $5,000 to the Hampton N. and A. Institute.

Mr. Ahok has given £10,000 towards the Methodist College in Fuh Chou.

Sir Erasmus Miller has given £10,000 to endow a pathological chair at an institution in Aberdeen, Scotland.

Yale College is to receive $50,000 for a laboratory from Messrs. Thomas and Henry Sloan, in honor of their father, William Sloan.

Thomas McGraw, of Poughkeepsie, N. Y., has given $50,000 for the endowment of the President's chair at Amherst College.

Mr. Holloway, of England, has conveyed to the trustees of the Enghaman Institution, for the higher education of women, £400,000 for endowment purposes.

Iowa College has received $1,500 to be known as the Ellingwood Scholarship Fund for the education of ministers.

Hackettstown Seminary, N. J., has received $15,000 from Mr. Geo. I. Seney, of Brooklyn, N. Y., for the liquidation of its debt of $36,000, which is now entirely provided for. The property of the institution cost $175,000.

Mr. John F. Slater, of Norwich, Conn., has given $1,000,000 to a Board of Trustees, the income of which is to be applied for the education of the recently emancipated race in America.

*We are happy to report that our appeals for endowment for Talladega College have met with additional responses since the statement given in our February number. One friend has given* $5,000 *towards the endowment of the President's Chair, and another has pledged* $5,000 *for the Theological Department.*

## GENERAL NOTES.

### AFRICA.

—W. F. Mieville has been appointed English consul at Khartoum.

—Ambassadors from Abyssinia have gone to Cairo to regulate the question of the frontiers and to seek the appointment of consuls of the two countries—of Egypt and of Abyssinia.

—After working with an indefatigable zeal to gather the means neces-

sary to the establishment of a new mission, Mr. Coillard will set out with his wife in May to found a station between the Zambeze and Lake Bangueolo.

—Mgr. Taurin Cahaque, apostolic vicar, has made from Harrar an excursion among the Gallas and founded a station around which he hopes to gather a Christian colony.

—The council of ministers at Cairo has decided upon the complete abolition of slavery in Egypt. Abdelkader Pasha has been nominated Governor of Soudan. A special administration of the Soudan has been created at Cairo with the purpose of making out the statement of receipts and expenditures of that province and of re-organizing the military service with a view of maintaining order upon the Abyssinian frontier. It will take measures for the complete suppression of the slave trade.

—A company with a capital of 150,000 livres sterling has been formed under the name of River Gambia Trading Company, to develop commerce on the Gambia, which is navigable for 640 kilometers.

—The Church Missionary Society has established at Lokodja, near the confluence of the Niger and the Bénoué, a school to teach the native instructors the English language and the language spoken along the lower Niger.

—Mgr. Lavigerie, promoter of the missions of Algeria, has transferred to Malta the college which was formerly at St. Louis, to prepare a medical faculty for the Negroes of Equatorial Africa and the Soudan.

—A dispatch from Tripoli to the *English Journal* announces that 600 native Algerians of the Chambas tribe have proceeded to Ghadamès to demand the punishment of the Touaregs who assassinated the missionaries and ill-treated the Chambas.

—In a war between the tribe of the Paums and that of the Veys, sustained by the government of Liberia, the latter have been beaten and in part massacred, and the survivors have fled to Cape Mount, where help has been given them by the American missionaries. The government of the United States has sent the ship Essex to aid the troops of Liberia against the Paums who intercept communication between Monrovia and the northwest whence they obtain palm oil.

—Dr. Krapf, one of the pioneers of missionary work in Central Africa, has just died. Entering the service of the English missions in 1837, he sailed on the Tiger, the Choa and the Amhara. Not being able to enter the country of the Gallas by the north, he conceived the project of attacking the continent by the east, and in 1844 commenced with his friend Rebmann the mission of Mombas. His travels gave impulse to the discoveries of the last 25 years. Since 1856 he has been living at Wurtemberg, occupying himself with literary works upon the languages of eastern Africa.

INDIAN MEDICINE MAN.

THE INDIANS.

—The Superintendent of the Indian School at Caddo recently prepared a concert exercise with an illuminated Jacob's Ladder. The sides and steps were covered with tissue paper of different colors. On each step were five wax tapers which lighted up cornucopias filled with candies. A lecture was given on Jacob's Dream, accompanied with appropriate music, etc. Over 80 Indian children were in attendance. The occasion

is said to have been a grand and beautiful one, cheering beyond thought to the heart of the Christian workers.

—Rev. S. G. Wright, of Leech Lake, Minn., writes: Our school was a real success. Several of our scholars began a life of prayer during the winter, and all were much improved. The Christian women who were converted when we were here before still regularly sustain a prayer meeting. We have just buried one of our staunch Christian men. His daily life in all places was a living testimony to the power of the Gospel to save even this poor despised people. In his long sickness of five months he exemplified the patience of the Gospel.

—Tindestak, Alaska, is a Chilcat village of 16 houses and 162 people. Each of the houses cost the Indian owners over a thousand dollars. Their desire, however, for the Gospel was so great that the whole population left the village last October and moved to the new mission station at Willard that they might have school and church privileges.

# THE FREEDMEN.

REV. JOSEPH E. ROY, D. D., FIELD SUPERINTENDENT, ATLANTA, GA.

## AFTER THE SOWING, THE REAPING.

BY SUPERINTENDENT ROY.

It was at Athens, Ga., a city whose classical name has had associated with it the University of the State. Sixty-five years ago, my father's pastor at Basking Ridge, N. J., Dr. Robert Finley, left there a church of 600 members and an academy in which he had trained Theodore Frelinghuysen, Senator Dayton and other such men, to come and serve a church of only a score of members, and the University as its President. I look up here his sepulchre and learn of the savor of his godly influence.

In 1867 the Knox Institute is built, a large two-story frame structure, with four school-rooms in it. For four years this is occupied by our Northern teachers. Meantime students are going forward from the "Knox" to Atlanta University; and then some of the advanced students of the latter institution are sent one by one, to serve as principals with colored assistants. In this way came S. B. Morse, John McIntosh and J. G. Hutchins. The last-named receives an appointment to a clerkship in Washington, and a recent graduate of the University, Paul E. Spratlin, is appointed as Principal with three lady assistants. Morse has now a position in the Custom-House at Savannah, and McIntosh is a representative of Liberty County in the legislature.

The Superintendent finds that the time has come to start a church. The building is repaired and one of its rooms fixed up for a chapel. Mr. George V. Clark, a student of the "Atlanta" and a graduate of the Theological Department of the Howard University, is secured. He, with his yoke-fellow Spratlin, starts a Sunday-school, a prayer meeting and preaching services. Affinity draws to them friends who are longing for something more quiet, orderly and intelligent in church life. Then a revival this spring adds eight disciples to the nine who are ready to come into a new church by letter. And so a Council meets here on the 14th of April to recognize the church and ordain the pastor. They find everything in an orderly condition. There are present from Atlanta Prof. C. W. Francis, Pastor Evarts Kent and his delegate, Deacon A. J. Delbridge and Superintendent Roy; from Marietta, Pastor E. J.

Penney; from Macon, Pastor S. E. Lathrop; from Orangebury, S. C., a delegate; also Rev. Dr. C. W. Lane, Pastor of the Presbyterian Church in this city. Professor Francis is made moderator and Rev. E. J. Penney, scribe. The church process and the examination of the candidate are heartily approved.

By the courteous invitation of the African M. E. Church, the public services are held at night in their house of worship, which is packed with an assembly of 500 people. The sermon is an eloquent portrayal of the Apostle Paul's desire and prayer to God for Israel that they might be saved. The moderator propounds the Confession and Covenant and gives to the new church the right hand of fellowship. Mr. Lathrop then presents a royal octavo Bible printed in Boston in 1822 and bearing in gilt letters on the front cover the inscription "Mary Walker, 1828," who has herself now reached the age of four-score and five. The book seems to be good for another fifty-four years of service. Mr. Lathrop also presents from the Congregational Church at Chagrin Falls, Ohio, a communion set in good condition, although it has been used by that body of believers for forty years. Deacon Delbridge makes the best suggestion, namely, that as they are now enjoying the fruit of the prayers and labors of the abolitionists, of whom at the time they had known nothing, so now the new church is to enjoy this hallowed service for the Lord's table which has come to them from Christian friends whom they had never known. Professor Francis states that Rev. Mr. Walker, who at the University had taught some of these same members, had come from that church in Chagrin Falls, and so had doubtless used these same communion vessels before them. The crowning gift of the occasion is that of Mr. S. D. Smith, of Boston, of one of his American organs, which is used for the first time on this occasion. It would do him good if sometime he could catch the voice of these lowly poor as they bless God for his thoughtful and abounding beneficience in this line. The prayer of ordination as offered by Rev. Evarts Kent is apposite and touching. The charge is delivered by Prof. Francis, who, alluding to his having led this man to school, to Christ and along the paths of learning, says that it is no new thing for him to be charging this candidate, but as this is about his last chance he must improve it well. The right hand is given by Mr. Penney, a cousin and schoolmate of the new pastor. The address to the church is delivered by Dr. Lane. His venerable appearance, his cordial manner and his gracious words are a benediction to the occasion. Dr. Lane having been baptized by Dr. Edward Payson, was thirteen years of age when he was removed with his father's family from Portland, Me., to Georgia. When I first came to look up this matter, I went to him for advice and found him ready with sympathy and co-operation. When Mr. Clark came the Doctor offered him the use of his library, gave him judicious counsel, and, by a writing, turned over to him a monthly appointment three miles out, in a house which his church had built as a union place of worship for the colored people.

On the Lord's day, the eight who come by profession receive baptism at the hand of the pastor by immersion in the Oconee, which flows by the city. At night I have the privilege of participating with the church at their first communion season, when the ancient vessels of the Lord's house, new to this band of disciples, enter upon their new round of service.

After the sowing, the reaping. The Knox School and the Atlanta University have been growing the timber for this house of the Lord. Several of the members have had that training and the teachers were thus prepared. It takes time to raise up a native ministry. A few years ago a boy who was a porter in an Atlanta hotel was started on his way to school, and now the same comes along the Christian pastor, ripened under the sun of our Southern institu-

tions, an able minister of the Word. Much of our fruitage has been gathered into other churches. Now we garner up something of our own harvest.

## THE ALABAMA CONFERENCE.

BY MRS. H. W. ANDREWS.

The day came at last for our annual pilgrimage to the Mecca of Congregationalism in Alabama—our Congregational Conference. It was perfect, as Southern spring-days are apt to be—woods and fields bright with flowers and merry with bird songs. The pastors and delegates, filing from many directions, met at depots, their very greetings the happy premonitions of a good time. Selma seemed to be the place of rendezvous, and the cars from thence to Marion were quite well filled, as in the latter place the conference was to convene.

I regret to mar my recital here by that which alone I take no pleasure in writing. Some otherwise excellent railroad officials thought we were anxious to ride in the same car with our pupils, teachers, and church members, *because* they were black, while really the young people were only asking for what their *first-class tickets* called for. I would like to raise a question here. What can be done about these *first-class* tickets sold to colored people, compelled to take passage on them in second-class cars? We missionaries are most heartily in favor of a peaceable solution of this question. A quarrel takes time and nerve, and hinders Christian development and progress; yet some apt person has said, "If you have got to have one, there is nothing like it." I hope that we shall be wise enough not to have one.

Once at Marion, how cordial and hearty the greetings! We forgot our tribulations by the way in the warm hearts and friendly tones of co-laborers. The houses of some of our Southern friends were open to us for entertainment, and we very much enjoyed their sincere and graceful hospitality.

The Sunday-school Convention, held previous to the Conference, but in connection with it, was opened by a sermon from Rev. G. W. Andrews; text, "The word of the Lord is tried."

To do justice to the interest of the Convention on Saturday would require all of the space allotted me. Sunday-school reports given by delegates from the various schools were never more interesting. The work of temperance in all the schools was a chief feature. One colored brother expressed it pithily, if not grammatically, when he said, "Dere seems to be a skim ober de eyes of mos' of my brederen on dis gret subjec." In the temperance work among the children, to save them we must keep this "skim" from forming.

In the afternoon an interesting map-lesson, "The Journeys of our Saviour through the Holy Land," was given by a colored brother, though of the Anglo-Saxon race. If a query arises in the minds of my readers, it may help to make it clear when I say that though black he is white.

The Conference opened Saturday night with a glowing and effective sermon by our Field Superintendent, Dr. Roy. How easy it seemed, while listening to him, to make sacrifices for the dear name that every Christian loves.

In the much regretted absence of President DeForest, of Talladega College, Rev. G. W. Andrews filled his place, and as it was communion Sabbath, spoke from the words, "I am the bread of life." That it satisfied the hunger of many new disciples was evidenced before us by the nineteen who were taken into the church that morning and partook for the first time of this emblem of the life-giving power of our Saviour. The beating rain without only made the comfort, security and sweet peace within the more precious. As we looked into one and another of the formerly hard faces of these new travelers in the narrow way we felt how great the reward of the faithful laborers who have been instrumental in putting the new song into their mouths. It added to our personal interest in them that the pastor

and wife had told us of the especial efforts on the behalf of each one.

Sabbath afternoon was given to the children, but the rain kept them at home and also hindered the night service. Rains in Alabama are surely as emphatic as Miss E. B. Emery with her impressive pen, claims they are in Boston, and this season the disposition of each rain is to develop a flood.

On Monday, after the very spiritual devotional exercises which preceded the beginning of each morning session, the business of organization was attended to, followed by reports from the churches. I have wondered why it is that these reports so often considered "dry" in the North, should in this Southern work always be so full of interest. Is it that the Spirit here is "poured out like water"?

An interesting paper upon "What caused the intellectual darkness of our ancestors and how shall we avoid a like repetition?" by Mr. Y. B. Sims, was well spoken of by all as thoughtful, earnest and suggestive.

Next there came a masterful paper by Rev. O. W. Fay, of Montgomery, on the "New Revision, its excellencies and defects." Some of us had listened to Dr. Schaff on this subject of the revision last summer at Chautauqua, and we felt that the Dr. Schaffs were multiplying. The remainder of the afternoon was spent in examining three candidates from the Theological Department of Talladega College for licensure. As it was not my privilege to hear the examination, I noted the words of a very competent judge who said that their careful and correct answers showed the thoroughness of their theological training. The harvest is plenteous and the laborers are multiplying.

Another feast of the meeting was enjoyed at night in the address of our Field Superintendent, Dr. Roy, upon the "Geography of missionary work in the United States, more particularly in the Southern field." Capt. C. W. Lovelace, of Marion, a warm friend of the work, requested a repetition of a portion of it on the following night and brought with him several of his white friends to hear it. They expressed satisfaction and profit at so much information. Some hearts among our Southern friends are evidently taking hold of the work with us; now what should hinder their hands?

Tuesday morning was given to pastoral work and ministerial culture, and the question how to promote revivals was participated in by all the brethren, who were limited to ten minutes in their speeches. Some thought this the richest morsel of the feast.

Rev. O. D. Crawford, of Mobile, gave a paper in the afternoon, subject, "Obedience to the law, evidence of saving faith," which on account of absence I regret not being able to report.

The "Praise Meeting" at night, the last of the four days' session, was indeed such in spirit and in fact. I was never in a meeting that seemed so to flow with Divine love as did this one. The spirit of God seemed to envelope us like a great mantle, and out from its rich folds were *felt* the praises to His all-glorious name.

The warmth of our reception, the care and attention bestowed upon our comfort during our stay, made us regret, on departing, that our good-bye must be said for five years.

## BITS OF FUN AND FACT.

MISS L. A. PARMELEE, MEMPHIS, TENN.

After reading the grave columns of the last MISSIONARY I am tempted to offer it a few bits of sense and nonsense out of my notebook of current events at Le Moyne.

From one day's spelling papers I cull these specimens: "Destroy; to make away with. She destroys biscuits." "Deviate; to wander. I deviate along the Mississippi." "Deliver; to set at liberty. He will deliver a sermon." "Detention; the act of detaining. The man was a detention man."

A youth fresh from the wilds of Ar-

kansas defines squall as "an Indian woman," and is puzzled to understand why the class laugh at his words. He is a good Bible student and laughs in turn when he hears a debater at Literary Society clinch his argument in these words: "When Adam was turned out of the garden of Eden wasn't he told to earn his bread by the sweat of his eyebrows?" A visitor in my Bible class recently objected to our Lord's answer to the Sadducee's question of whose wife shall she be. "Christ ought not to have answered as he did. He ought to have said she shall belong to the first man or the last man. His answer has caused a great deal of confusion in men's minds." It is a pity the objector cannot join the theological class.

A regular member of my class lately asked me to find the verse in the Bible where it said that "A man is more dear to God than a woman is." I had never heard of such a passage of Scripture, but it seems that people in this country often have. The question reminded me of a remark made in Literary Society: "This school ought to draw in bad characters and trust in God to straighten them." We trust some are being straightened. The first of the year came Miss Anna Gordon with a charming temperance talk and object lesson of burning alcohol. Her remarks made a decided impression. Several young people at once abandoned the use of toddy, egg-nog and similar drinks. The temperance text-book and temperance charts have deepened the convictions and the gracious wave of religious interest carried some wayward hearts up to the Rock that is higher than we.

One of our last year's graduates has charge of a school in Fort Smith. We have just heard that a revival in her school numbers thirty converts. When she first went there in July she induced a band of young people to visit the jail and read and sing to the prisoners. Five men under sentence of death wrote a note of thanks for the kindness shown them. The letter is so remarkable for its neatness and beauty of penmanship, as well as for its pathos, that I copy it verbatim:

U. S. JAIL,
FORT SMITH, Ark., Sept. 2, 1881.

To Miss Willie Phillips and Miss Emma Walker, Committee Young Ladies' Bazar:

LADIES: Allow us to thank you for your kindness, and to assure you that our hearts appreciate your sympathy, as hearts bowed down with a weight of woe only can.

It shows us that the world to which we are about to bid a long and last farewell is not all evil, that amid the Sahara of careless thought there bloom some oases of kindness for fallen, erring man, some flowers of sympathy to perfume the pathway to the grave.

Accept then a tribute of respect wafted back to you from the portals of the grave.

[Five signatures appended.]

## MISSION WORK AT WILMINGTON, N. C.

MRS. A. E. FARRINGTON.

During this month I have held my weekly meeting with the women, taught my Sunday-school class, sometimes numbering fifty, all under ten years of age, held sewing schools for a part of our school-girls, made twenty-five calls and arranged a library of nearly three hundred books, which have been sent to me from various places at the North. These are none of them new books, but are such as I think will interest and instruct the children and young people. Tuesday evenings I open my mission room for a reading room, having papers and books for them to read while there and take to their homes. By the kindness of friends at home last summer I obtained the "Library of Universal Knowledge," which the older scholars use and appreciate highly; and those outside the school are learning to consult it also as they come in Tuesday evenings.

We are rejoiced by the conversion of two young men of much promise, one of

whom will unite with our church next Sabbath. The other is sick now and has been for weeks. We hope he may be spared to do good among his people, but fear he may not. Both have been in our Sunday-school for years. The work here seems to us to go on very slowly, but I feel that the truth is taking deep root in many hearts, and the fruits will yet be seen in upright Christian lives.

# AFRICA.

## MR. LADD'S JOURNAL.

*Friday, Dec.* 16.—"Mourgan! Mourgan!!" Before it is fairly light, the stars still shining brightly, everybody yells "Mourgan!" Breakfast is the first thing thought of. At 7 o'clock we are mounted, and on our way. It takes about two hours every morning to get ready. The desert all the morning has been wider. As we emerge from the narrow pass of Hashmilbal we come upon the dry bed of a river. All along here the guides have set up numerous landmarks. There are a number of apparent graves. We have passed the bodies of hundreds of dead camels. We pass over a thousand a day. There are more than ten thousand lining the desert-route from Korosko, to Aboo-Hamed! whose bones lie bleaching in the sun. If one lost the way he could easily find it again by the carcasses that mark it. We lunched at Hashmilbal. Then we left the mountains and launched out upon the boundless desert, an ocean of sand. The mirage is now all about us. Lakes in all directions, and not a drop of water to drink, except what is in our "boot-legs" and skins. To say that it is hot does not begin to express the truth. It is blazing hot! like a fiery furnace! The sand shimmers and glows in the scorching rays. We can see the heated air rising in great waves. Now we know what a desert is! The doctor has a hard headache, but we push on and he stands it bravely. We pass a mountain with a hole right through it. We have made fully three miles an hour to-day, and do not stop till we have been at it 12 hours. We go into camp about 7 o'clock at a place called *El Mahdood.* The water holds out well. I am feeling remarkably fresh.

*Saturday, Dec.* 17.—Started at 6.40 this morning. We are still on a boundless desert, and the heat is fearful. Mirage all about us. Meet the mail and send back postals written on our camels. We make an unusually long morning stretch of it in order to reach a rock, under whose refreshing shade we take our lunch. This region is named *Bahr El Hattab.* A slight breeze in the P. M. makes the intense heat a little more endurable. The mountains in the horizon do not seem to grow nearer. Our camels now have to be whipped and urged along. About 4 P. M. we sight the tops of the mountains in the region of Murrat. On and on we go in the darkness and silence of the night, till finally, after about 13 hours of hard riding, we pitch our camp in a sort of valley called *Ettella.* Mousa is about used up, and is found crying.

*Sunday, Dec.* 18.—We started at 6.50 this morning, and soon entered a region of high mountains. Here we saw a number of green bushes. Then we came out on a magnificent gravel plain. Mirage. Toward noon we came to a partial oasis, where are a number, about 200, of palms bearing a fruit peculiar to this one locality. Then a gorge. Then another valley with a few palms. Then passing a narrow defile we entered, what for a fitting name I called the "valley of lost souls." Terrible heat. Slate mountains. On and on. No rest—no lunch till we reach Murrat. It was nearly 4 P. M. when at last we did arrive, and glad enough we were to throw ourselves down and rest the remainder of the day. The camels

must have water and rest, too. There are 15 holes dug in the ground. Only three of them contain water that can be used for camels, and that is not fit to drink. Six men live here and keep the wells open. They also keep goats and crows and a half-dead donkey, which the crows already feed upon. After dinner, we had a pleasant chat with our Arab guide and others. For now, with the help of signs, we are getting so that we can talk quite a little Arabic. My Turkish is a great help, as many words are the same. The camels' backs are so sore that they have to be seared with a hot iron. This is Sabbath eve, and I have had one quiet hour all to myself out on the sand under the stars.

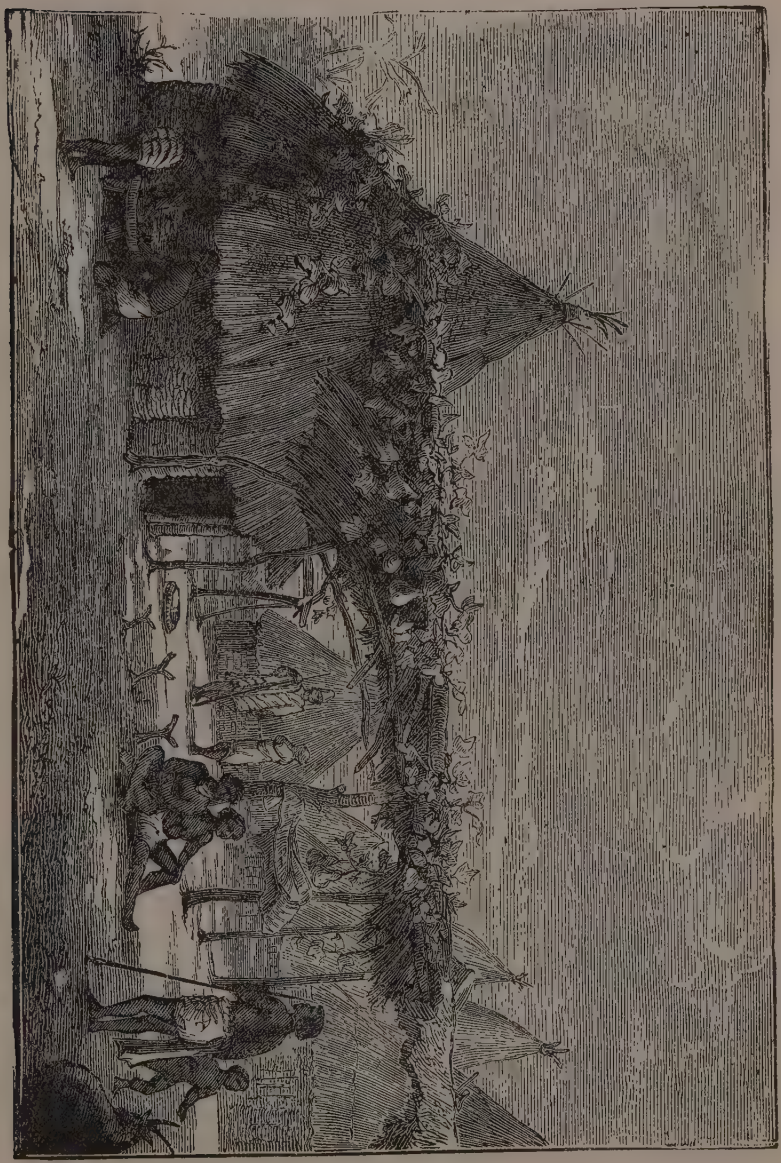
*Monday, Dec.* 19.—We left the wells of Murrat at about 7 A. M., and came out into a vast plain. We met a party at the wells who were eight days from Aboo-Hamed. We expect to make it in four. We pass a region of immense granite boulders, one of them looking exactly like a large cannon—sight and all. Mirage. We lunch without shelter on the burning sand, in a region called *Bergat Allouan.* In the afternoon, meet a party of three. We make for a mountain pass, but it is dark before we reach it. But we push on in the darkness. The camels are tired, and have to be whipped to their work. One is quite used up, and his load is taken off and put upon others. At last we camp in a mountain gorge, called *Cub El Gorphas.* High wind. It is toward 9 o'clock before we stop for the night. We have been at it over 13 hours to-day, and have made about 40 miles.

*Tuesday, Dec.* 20.—It blew a hurricane all night. At 2.30 A. M. I got up and dressed me for fear the tent would blow away. The high wind prevented our getting ready for the start before 7.30 A. M. Lunched again on the sand under the shelter of our camels, but the wind was so great that our lunch consisted chiefly of sand. The name of the place was called *El Aderaweb.* Soon after we started we had quite a sand-storm. Passing a rocky gorge and a number of huge boulders, we came to Gebel Afreet, or Spirit Mountain, where in former times strange noises were heard. Make 35 miles, and camp at the foot of two rock mountains called *Gour abat.*

*Wednesday, Dec.* 21.—High wind and cold. I wake up the boys with an iron pan for a gong. Meet two droves of camels. Cross an immense plain covered with small stones and sand. Another sand-storm, the wind blowing a gale. Lunch behind our camels at "*Faroot.*" Pass a peculiar high hill that looks like a camel's back. Now we are on a boundless plain covered with bits of alabaster. We meet several caravans, and pass various boxes of goods that caravans have been obliged to leave behind. Camped at 7.30 in a part of the desert called *Aboo-Enteshat.* It is very cold as we get into our cots, and blowing a gale.

*Thursday, Dec.* 22.—Started at 7.45. Every morning the guide invokes the aid of "Sheïk Abdel Kadir," the patron of the desert. Cold wind—sandy plain. Make a pass between two hills called *Gebel Mougram,* where we lunch. Mirage. After lunch the guide gave the word and we started off on a fast trot for Aboo-Hamed, leaving the baggage train to come on behind. We trotted all the afternoon over a long flat, seemingly endless. At last we saw the palm trees by the river. On and on we went, then all of a sudden we saw the river to the right of us. How beautiful the *real* water looked! As we neared the town we fired a salute, and came in in fine style. We arrived at 5 P. M., and the baggage train came in at 8 P. M. I have met a very friendly officer here, who talks Turkish. A mud hut near the river stood ready for us, and we entered into possession at once. But the river! How beautiful to our eyes! We had a good drink and a good wash.

*Friday, Dec.* 23.—The men insisted that this day must be spent here in rest; that they needed it, and must have it. We said "All right," and after cleaning



WEST AFRICAN HABITATIONS.

up our guns and pistols, we went over to the beautiful island of Mokrat, where we were told that game abounded, to see what we could get for our table. We crossed in a crazy log boat that threatened every moment to go to the bottom. Here, after bagging game enough for a day or two, an accident happened. As I was running through some bushes I suddenly became lame, and thought that a serpent had bitten me; but it afterward proved to be a thorn driven into the ankle clear to the bone. Doctor said it was in the worst possible place, and did not dare to cut for it. But the pain soon became so great that it was unbearable, and the foot could not be touched to the ground. It nauseated me, too, and was altogether proving itself so much more than expected, that he determined to probe for it. Twice he attempted it, working half an hour or so each time and sinking the forceps over half an inch and all he dared, and finally, to ease the pain, he cut the nerve. My chief consolation is that I am not the first man who has had a "thorn in the flesh."

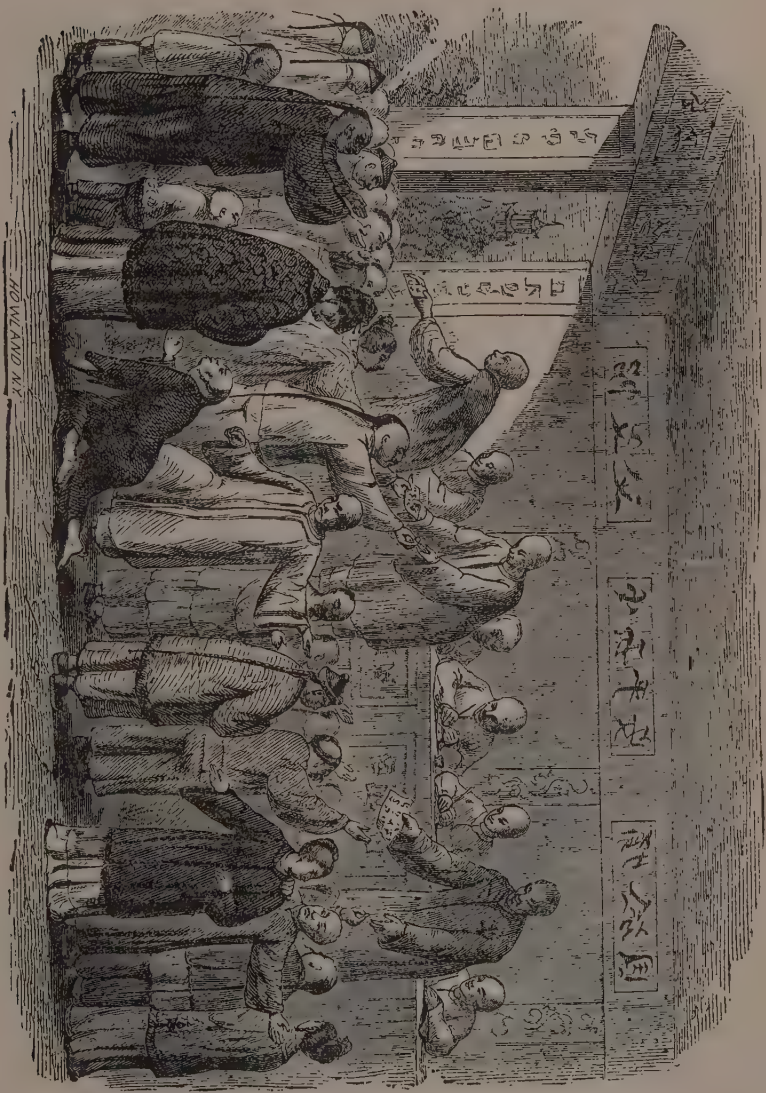
*Saturday, Dec.* 24.—We were up early. I was for starting, but the Doctor was afraid of inflammation in my ankle, and all things considered we determined to wait till noon; but the men were drunk, our guide especially, and we were not able to get off till 2 P. M. With a sling I managed my ankle quite comfortably. Soon after leaving Aboo-Hamed we passed a region where the ground was covered with most beautiful stones of many colors, red, green and black. When we had made about 10 or 12 miles we went into camp, as much to let the men get sober as anything. The spot we chose was a lovely one on the bank of the river, sheltered by a grove of palms. Christmas Eve on the Nile! Was there ever a more beautiful one? When the afterglow of a rich sunset had faded from the sky, the moon rose and looked down at us through the palm branches. We had the desert stretching away to the rear, and the winding river with its fringe of palms in front of us. We lay on the floor of our tent thinking of home and telling stories of the happy days of "auld lang syne" till we were warned that it was time to turn in. We are now in the region of crocodiles. We have seen one, and the guide to keep us from the water has told some most fearful stories. He has even tried to make us believe that a crocodile will catch and devour two camels at once. The name of our camping place is *Moushra Adehaish*.

# THE CHINESE.

## CLIPPINGS FROM CORRESPONDENCE.

BY REV. W. C. POND.

Our readers may possibly remember that we have been making an experimental effort to plant a mission at Point Pedro, a Chinese fishing village, on one of the headlands making out into San Francisco Bay, about twenty miles from this city, and at least five miles from any American village. The work resembles, as to its difficulties, that which would be encountered in any village in China itself, and the teacher—Miss Mary C. Waterbury—is almost as much alone there as she would be if at work in China. One American family—a gentleman and his wife—reside at the point, having charge of the ranch and collecting the ground rents due from the Chinese fishermen, and in this family she has her only opportunity for free conversation in her native tongue. I make the following extract from a letter from her, giving an account of a "Moon Festival," observed there by the Chinese. "It was a never-to-be-forgotten scene. I only wished that every Christian in this land could have looked upon it. This day has been a general holiday; no fishing, no work of any kind. These poor, tired men, who ply the oar and draw the net seven days in the week, early and late, day and night, are resting. They are to have a good dinner



SELLING PRAYERS IN A CHINESE TEMPLE.

and a good time generally ; and, in connection with it, are observing the oldest form of idol-worship this dark world has ever seen. This—not in China, or in Ethiopia, but right here in Christian America, under the very sound and light of the glorious gospel of the Light of the World. Under the clear shining of a bright, full moon a table is spread with the very best the offerer can afford, and then his guests come out, and, one by one, bow down to the moon and worship—worship, 'not the one who carries the lantern,' as a Christian Chinese said, 'but the lantern itself.' This is about all there was of it—and it does not make much of a story,—but nothing ever impresssd me more deeply. I had read of idolatry before, but now I was looking it square in the face. Not many days ago a poor old man died here. Ever since, his daughter and her husband and the grand-children have been worshiping his spirit with all sorts of votive offerings ; not from love to him, not to express their reverence for his memory, but from fear of his ghost. And so, right here in America, there is growing up a generation of idolaters."

Mrs. Langdon, of Stockton, writes : "Since Lee Pak Un came (the Chinese helper) two of our boys have joined the association. We have one pupil who attended school for some time, then absented himself for months, and has now returned. He can read understandingly, is a good Chinese scholar, and is very intelligent, but when approached on religious matters cannot be made to know what I am talking about. The inability, however, is evidently moral. Lee Pak Un says : His friend, surname brother, says he will not be a Christian while his father lives; he is afraid of him. 'If any man cometh unto me and hateth not his own father, * * * he cannot be my disciple.' How often these hard sayings of our Lord find illustration in our missionary work ! How many of our believing Chinese have been obliged to take the position of one *hating* father and mother—to do what is interpreted by them and others as acts of hatred, in order to be Christ's disciples ! How often, after returning to China, have they been obliged to stand unmoved by a father's threats and curses and a mother's tears, or else bow down to idols and deny their Lord !"

I have not often, in the last two or three years, made mention in the MISSIONARY of our Petaluma school. It has been one of the smallest of our missions, with comparatively little occurring, month by month, to interest our readers or to encourage us. But for several months past, under the care of Miss Carrie L. Jones, daughter of Rev. Dr. R. G. Jones, pastor of the Congregational Church in that city, and through the faithful service of our helper, Wong Ock, new interest has been developed, the attendance has almost trebled, and the harvest seems to be close at hand. One of the pupils, not yet an avowed Christian, writes to Miss Jones as follows : "I come to school every night at 7 o'clock to learn to read and write. I go to meeting Wednesday and to church Sunday-school. Some China boy would like to love Jesus Christ and God. My good friend Wong Ock is a good boy, and I like him very much. California is a good country. Good-bye." From Wong Ock himself I have several letters on file, from which I give the following extracts : "I feel much comfort and happiness in my heart when I try to do God's will. I hope I may be faithful at all times and trust in Him, so He may help me, and I may bear much fruit in His name. Charlie, one of our boys, has joined the Christian Association in the last two weeks. Now I find him very good. He seems to have entirely left his old habits, and has given his heart to serve the Lord Jesus." Again, "I feel very contented, as I have made acquaintance with my Lord and Saviour. I am willing now to give up all I have for His name's sake, for His righteousness' sake. But I often shed many tears for those around us who have not known the gospel. For

my part (*i. e.*, so far as I myself am concerned), I am thankful for those who love Jesus and teach me so well in his name. I hope the reward of my Lord be multiplied to them, so they may know to lead His flock back to His fold. But you know how many of the hearts have been discouraged on account of the bad actions of some Chinese. Nevertheless, we must be faithful. Then I think everything will be well done in the Lord's sight." What he means is this: that if we are faithful our Lord will be pleased and will accept us, even though many of those for whom we labor and pray refuse to give up their opium, their gambling, their hatreds, and refuse to become Christians, because they would, as Christians, be obliged to abandon these things. Some months since I proposed to Wong Ock, as I could not afford, considering the size of the school, to pay him the full salary of a helper (*i. e.*, $25 per month), to seek work for part of the day in some family, as several of our helpers do, or else to go to Point Pedro with reference to making a thorough experiment in the work there. To have accepted either proposition would have increased his monthly income by at least $10, or 66 per cent. This is his reply: "I prayed to God, and He has shown me the right way, I think. No matter to me in what place I work, only for Jesus Christ. But I think I am useful here; also can study myself. I need but little money, only enough to keep me, and you can give what you think best. I do not wish to leave here, nor work in family, as I get too tired to study; not feel very strong. The question is, What use am I to God? Because not our will, but His, be done. If we can be of use to God, we ought to be satisfied, whether we dwell among the savages or become poor and suffer as Job did, for even our Christ the Lord left the holier and happier place and came to this dark and sinful world to die for our sins. Now, I am sorry if a man drive a hen away, if the eggs she set upon have not time enough to be hatched. My dear brother, if I feel so for the hen, shall I leave the boys whom I have preached to and cared for ever so long, and some of them nearly come to be Christians? I think not. Still I wish to do right."

# CHILDREN'S PAGE.

## TED'S TEMPERANCE SOCIETY.

A TRUE STORY.

BY AN ATLANTA TEACHER.

Between you and me Ted isn't his real name, but, since I cannot tell you the name which his father and mother gave him, I suppose Ted will do for a boy as well as anything else. The fact is I do not want that you should think so much of the name as of the boy; for I assure you Ted is a boy worth thinking about, even if he is only nine years old, and if he hasn't a very great superabundance (Did you ever see or hear such a big word?) of money, and doesn't own a horse, nor a dog, nor a velocipede, nor a bicycle, nor a hundred other things that money will buy. I can tell you though that Ted has ever so many things that money—no, not all the money that Vanderbilt, nor Jay Gould, nor any other man has—can not buy. I mean Ted's father and mother and two little brothers, and a cunning little sister with eyes like stars, and cheeks like a peach-blossom, and a mouth like a ripe cherry. Then Ted knows a good deal about ever so many things. Of course he got a great deal of this knowledge from his father and mother, as any boy can who has a good father and mother, and what is a boy going to do who hasn't both?

Ted knows the men and women in the Bible just like a book; better too. He knows them just as well as he does the people living around him, and he can go

to the map and find all those places mentioned in the New Testament.

The father, and mother, and Ted, and the little sister (I wish I might tell you her name), made that map, and some day, perhaps, I shall tell you how they did it. Ted's baby brother, two years old, can name some of the places, too, though Ted says it is very hard for him to say *Cappadocia*, and I think it is no wonder, for that is a dreadful word for a child to say.

Well, as I said before, Ted has all these rich possessions of family friends and knowledge, and better than all, he has, I think, the love of God in his heart just as earnest, and true, and tender as if he were a grown-up man. I do not think that one has to wait to be a grown-up person to love God, do you?

Because of this love, Ted has a great love for human beings, and wants to do all he can to help them, and make them better. He knows that he is a small boy, and cannot do a man's work, but he does not sit down and say he will wait till he is a man, but he does a little boy's work as well as he can. Now I will tell you what he has done within the last few months. He has formed a temperance society, and ever so many little boys and girls have joined it.

No one can be a member of this society until he has promised not to drink beer, nor egg-nog, nor anything that has alcohol in it, and he must say he will not use tobacco, nor swear, nor say bad words of any kind.

The way he began was, one day a little boy came into the yard, I mean Ted's father's yard, to split wood. He was just a little fellow, not much larger, I believe, than Ted himself, and, if you can believe me, he was smoking!

Of course Ted was shocked, and he thought it must be stopped, so he talked to the little boy, and after some persuasion got him to promise not to touch tobacco again, and *that* was Ted's society. Well, the little boy began to help Ted to persuade other little boys to join the society. And so they found plenty. You see there are ever so many people everywhere ready to be good and wise if they only had some one to show them how. So it came about that one after another the little boys went to Ted's house to sign the pledge. Ted's mother, who is one of those mothers that can be in many ways a great comfort to a boy, helped about getting cards for the children, and bits of blue ribbon to wear as a sign that they belonged to Ted's society.

Well, little girls began to join too. Of course Ted's little sister did so the first of all, for she does not like to be behind her brother in doing right things, and then other little girls came. Why, one evening I went to Ted's house, and there were seven little people who had just been in to sign the pledge. Of course they carried a great deal of mud into the house. (It is a very muddy place where Ted lives. Oh, my! Sometimes I think there is more mud than anything else there.)

Ted, and his mother and father, were there, looking just as happy as if nothing could make them so glad as to have the carpet all covered with muddy prints of little shoes; but I do not think they were so very glad about the mud as they were to see that the small attempt to do good promised to become a great work, and that, with God's blessing, Ted might be the means of helping those little boys and girls to become good men and women.

Ted has more than one hundred little people in his society now, and he still keeps working to get in more.

I think I forgot to tell you that Ted lives among the colored people in the South, and that his society consists of colored children; but, never mind, isn't it just as good to know it now, as if I told you at first?

Yes, his father and mother are missionaries, and if it were not such a large name to give a little boy, I should say that Ted is a missionary too.

## OBITUARY.

Miss Sarah A. G. Stevens, for 14 years a teacher among the Freedmen under the commission of the A. M. A., the last three of which were spent in Fisk University, was called to her rest, from the home of her brother in her native place, St. Johnsbury, Vt., on April 5th. She entered the service of the Association in the fall of 1866, and retired at the close of the school-year in 1880, with health and strength so impaired that the rest and change of climate, which she subsequently sought, brought no real improvement. These years of faithful service had been cheerfully and enthusiastically given. The thought of them gave her great comfort and satisfaction during the months of weariness and suffering which preceded her death. Her recovery was hoped for by herself and friends up to the beginning of the new year. In January her physician sent word to Miss E. M. Barnes, a teacher in Fisk University, that there were developments of a fatal disease, and that death was but a question of a few weeks, possibly months.

Miss Barnes had been associated with Miss Stevens for ten years as a teacher in the South, and had been her most intimate friend and companion. She owed her life under God to the faithful nursing and care of Miss Stevens, when attacked by yellow fever during the prevalence of that scourge in the city of Memphis, Tenn., in the fall of 1873, at which time three teachers of the Mission Home lost their lives. Miss Barnes resigned her position and hastened to the bedside of her sick friend. The following extract from her letter, announcing the death of her friend, will best illustrate the peacefulness and beauty of the closing weeks of her life:

"The messenger came for her Wednesday morning, April 5th. Yesterday we laid her body away to its last rest. Rest—how much that means to her; it had been so long since she had known rest. She had failed very rapidly during the week, and yet death came suddenly in the end. Tuesday afternoon, after some hours of great pain and suffering, a change came, and, breathing peacefully as a child, she passed away with an upward look, as if the joys of Heaven were already bursting upon her sight. During the last days of her life she spoke confidently and calmly of her hopes of the future. Often, when suffering the most intensely, nothing would soothe and quiet her so quickly as reading from the Bible. I never remember a murmur against her suffering during all her illness. Allusion was made at her funeral, by her pastor, to her work in the South; that such an example of self-denial and devotion to the Master's work among the lowly was a legacy to any community."

## RECEIPTS FOR APRIL, 1882.

### MAINE, $2,594.67

| | |
|---|---|
| Blue Hill. N. A. F. | $1 00 |
| Brewer. First Cong. Ch. | 10 00 |
| Brunswick First Cong. Ch., *for Freight*, by Mrs. J. D. Lincoln | 4 50 |
| Dennysville. Peter E. Vose, $5; "A Friend," $5 | 10 00 |
| Ellsworth. Cong. Ch. and Soc. | 68 05 |
| Gardiner. Cong. Ch. and Soc. | 27 33 |
| Gorham. Cong. Ch. and Soc. | 35 26 |
| New Gloucester. Cong. Ch. and Soc. | 75 55 |
| Portland. "S. A. M.," $100; Ladies' Circle, High St. Ch., *for Freight*, $8.48. | 108 48 |
| Portland. Mrs. Chas. Andrews, *for Student Aid, Straight U.* | 2 00 |
| Portland. Abyssinian Ch. Sab. Sch., Box Books, *for Wilmington N. C.* | |
| South Berwick. "Friends," Bbl. of C., *for Macon, Ga.* | |
| South Waterford. Mrs. C. D. | 1 00 |
| Waldoborough. First Cong. Ch. and Soc. | 8 50 |
| Windham. Cong. Ch. and Soc. | $12 00 |
| Yarmouth. Rev. A. L. | 1 00 |
| | $364 67 |

### LEGACIES.

| | |
|---|---|
| Bath. Estate of Chas. Clapp, Jr. ($200 of which *for Lady Missionaries, Wilmington N. C.*, and *Selma, Ala.*) | 2,200 00 |
| Waterford. Estate of Rev. J. A. Douglass, to const. Miss H. E. Douglass L. M. | 30 00 |
| | $2,594 67 |

### NEW HAMPSHIRE, $254.27.

| | |
|---|---|
| Alstead. Third Cong. Ch. and Soc. | 10 00 |
| Amherst. Cong Ch. | 15 00 |
| Atkinson. Cong. Ch. and Soc., bal. to const. James Knight L. M. | 15 00 |
| Concord. First Cong. Ch. and Soc. | 50 00 |
| Durham. Cong. Ch. and Soc. | 7 34 |

Hanover. "Friends," *for Atlanta U.*. $10 00
Hillsborough Center. Cong. Ch. and Soc., $3; O. C., $1 4 00
Hinsdale. Cong. Ch. and Soc 14 67
Langdon. Cong. Ch. and Soc 7 00
Manchester. First Cong. Ch. and Soc., to const. DEA. TAYLOR G. SWEAT L. M.. 63 10
Mason. Cong. Ch 10 00
Nashua. First Cong. Ch. and Soc 26 65
Nashua. First Cong. Ch., Bbl. of C., *for Straight U.*
Orford. A. E. 51
Temple. Cong. Sab. Sch 21 00

VERMONT, $390.98.

Cambridge. M. and C. Safford 46 52
Charlotte. Mrs. M. E. E. 50
Chelsea. Cong. Ch. and Soc 22 77
Clarendon. Mrs. N. J. Smith 5 00
East Poultney. A. D. Wilcox, $5; J. M., 50c 5 50
Manchester. Miss Ellen Hawley, *for Student Aid, Talladega C* 10 00
Newbury. Cong. Ch. and Soc 38 80
Newport. Cong. Ch. and Soc 7 80
North Craftsbury. Individuals, *for Mag* 2 00
Rutland. Cong. Ch 138 09
Sharon. Mrs. A. F., $1; Miss S. P. F., $1 2 00
West Brattleborough. Mrs. F. C. Gaines 4 00
Westminster West. Mrs. Z. D. 1 00
Wolcott. Cong. Ch. and Soc 2 00
Woodstock. Hon. Frederick Billings, *for Atlanta U* 100 00
——. "Ex-Teacher" 5 00

MASSACHUSETTS, $7,942.56.

Abington. RICHARD VINING, to const. himself L. M. 30 00
Amesbury. Cong. Ch. and Soc. 13 00
Amesbury. Cong. Ch., Bbl. of C., and $1.50 *for Freight, for Washington, D. C.* 1 50
Amherst. First Cong. Ch., $50; Second Cong. Ch. and Soc., $10.10 60 10
Andover. Francis H. Johnson 100 00
Andover. Sab. Sch. of College Ch., *for Student Aid, Fisk U* 50 00
Andover. George Ripley, $50, *for Talladega C.;* Ladies' Aux. and Sab. Sch., $40, *for Student Aid, Talladega C* 90 00
Arlington. Orthodox Sewing Circle, Box of C., *for Macon, Ga.*
Ashburnham. M. W. 1 00
Athol Center. Mrs. E. E., *for John Brown Steamer* 1 00
Bolton. "A Friend," *for Atlanta U* 9 00
Barre. Evan. Cong. Sab. Sch 5 00
Belchertown. Mrs. R. W. Walker. 5 00
Bernardston. "Friends," by Mrs. P. 5 00
Blandford. Miss H. M. H. 1 00
Boston. Central Church and Soc., $910.55; S. D. Smith, Organ, $200; Mrs. E. C. Ford, $25; Mrs. B. P., 50c 1,136 05
Boston. Woman's Home Missionary Assn., *for Lady Missionaries* 272 63
Bradford. Pupils of Academy, *for Atlanta U* 35 39
Brimfield. Second Cong. Sab. Sch., bal. to const. EDWARD BLISS L. M. 15 00
Brockton. L. C. Sanford, *for Tougaloo U* 1 32
Brookline. Harvard Ch. and Soc. 104 94
Buckland. "A Friend" 10 00
Cambridgeport. Pilgrim Ch. M. C. Coll. 13 13
Charlemont. E. G. 1 00
Charlton. Cong. Sab Sch 5 86
Chelsea. "A Friend," *for Student Aid, Fisk U* 10 00
Cohasset. Second Cong. Sab. Sch 6 20
Concord. Trin. Cong. Ch. and Soc., $31.16; Mrs. S., $1 32 16
Curtisville. Cong. Ch. and Soc. 12 00
Curtisville. Mrs. M. L., *for John Brown Steamer* $1 00
Danvers. Sab. Sch. of Maple St. Ch., *for Student Aid, Fisk U* 20 00
Danvers. "A Friend" 5 00
Dana. Cong. Ch. and Soc. 2 50
Dorchester. Miss E. P., *for John Brown Steamer* 1 00
East Bridgewater. Union Cong. Ch. 34 00
Enfield. Cong. Ch. and Soc. 60 00
Feeding Hills. Cong. Ch. 5 30
Fitchburgh. Sab. Sch. of Rollston Ch., *for Student Aid, Fisk U* 25 00
Fitchburgh. "Mrs. C. W. H." 10 00
Florence. Florence Ch. 26 65
Framingham. Young Ladies' Mission Circle, Bundle of C.
Georgetown First Cong. Ch. and Soc. 29 27
Gilbertville. Cong. Ch. and Soc. 15 12
Hadley. G. W. A 1 00
Haverhill. Miss S. E. M. 50
Holden. M. A. Perry 4 00
Hubbardston. Cong. Ch. and Soc. 33 00
Lancaster. MRS. C. S. BALLARD, *for Student Aid, Tougaloo U.*, and to const. herself L. M. 30 00
Lawrence. "E. F. E." 1 00
Lee. Cong. Sab. Sch. 75 00
Leicester. First Cong. Ch. and Soc. 67 90
Leominster Primary Dept. O. C. Ch. Sab. Sch., *for John Brown Steamer* 5 00
Lexington. Hancock Ch. and Soc. 24 50
Littleton. Rev. Wm. Sewall, Bundle of C.
Longmeadow. G. M. McQ. 50
Lowell. High St. Cong. Ch. 76 33
Lunenburgh. Lettie Wilson, *for Student Aid, Straight U.* 30 00
Lynn. B. V. French, $25; Central Cong. Ch. and Soc., $17 42 00
Malden. Miss Kent, Bbl. of C., *for Wilmington, N. C.*
Malden. Miss M. K 1 00
Marblehead. Hon. J. J. H. Gregory, *for Student Aid, Fisk U* 40 00
Marion. Ladies' Miss. Soc. of Cong. Ch. 5 00
Maynard. "J. D. F." 1 00
Melrose. Orthodox Cong. Ch. and Soc. 54 25
Milford. First Cong. Ch. and Soc. 99 66
Monson. Cong. Ch., to const. REV. E. H. BYINGTON L. M. 30 05
Monson. G. W. Andrew's Sab. Sch. Class, *for John Brown Steamer* 3 00
Montague. First Cong. Ch. 18 02
Newburyport. For freight, *for Washington, D. C.* 2 35
Newburyport. "A Friend," *for Freight.* 2 00
Newburyport. "A Friend," Bbl. of C., *for Charlotte, N. C.*
Newton. Eliot Ch. 170 00
Newton. Ellen D. Jackson, Package Bibles, *for Macon, Ga.*
Newton Center. First Cong. Ch. and Soc. 35 45
Newton Center. First Cong. Sab. Sch., *for John Brown Steamer* 10 00
Newton Center. Ladies of First Cong. Ch., *for Atlanta U* 10 00
Newton Lower Falls. M. A. M. 50
Norfolk. Cong. Ch. and Soc 6 60
Northampton. A. L. Williston, $630; Edwards Ch., $66.53 696 53
Northampton. Sab. Sch. of First Ch., *for Talladega C* 25 00
North Truro. Rev. Chas. Morgan, Box of Books, *for Wilmington, N. C.*
Oxford. First Cong. Ch. and Soc. 31 31
Orange. Central Ch. and Soc. 12 00
Peabody. South Cong. Ch. and Soc. 96 00
Pittsfield. First Cong. Ch. and Soc 50 00
Prescott. A. M. B. 50
Quincy. Evan. Cong. Ch. and Soc. 23 50
Rehoboth. Cong. Ch 16 30
Royalston. Joseph Estabrook, $15; First Cong. Sab. Sch, $5 20 00

Salem. Primary Dept. of Tab. Ch. Sab. Sch., *for Student Aid, Talladega C.*.... 20 00
Sandwich. Mrs. H. H. N.. ..... 1 00
Somerville. Franklin St. Ch. and Soc. . 139 22
Southborough. Pilgrim Evan. Ch. and Soc ..... 30 00
South Hadley Falls. Cong. Ch. and Soc.... ..... 25 00
Spencer. First Cong. Ch. and Soc. .. 121 26
Springfield. First Cong. Ch., $82.56; South Ch., $52.85..... 135 41
Springfield. G. & C. Merriam, one Dictionary, extra binding, *for Atlanta U.*
Sudbury. Union Ch. and Soc..... 22 00
Sunderland. Cong. Sab. Sch .... 30 00
Tewkesbury. Cong. Sab. Sch., *for Hampton N. & A. Inst* ..... 10 00
Ware. East Ch. ($100 of which from Hon. William Hyde, *for John Brown Steamer*), to const. ISAAC JEFFRIES, S. B. WETHERELL, HENRY P. PERKINS, MRS. A. W BOWEN, FLORENCE STURTEVANT and MARTHA YALE L. MS..... 409 20
Walpole. Orthodox Cong. Ch. and Soc., to const. REV. FRANCIS J. MARSH L. M. 40 60
Waterbury. Cong. Ch., Bbl. of C., *for Marion, Ala.*
Watertown. Phillips Ch. Sab. Sch., $6.17; Mrs. E. F. F., 50c.... ..... 6 67
Watertown. Ladies' Sew. Soc. of Phillips Ch., 2 Bbls. of C., *for Wilmington, N. C.*
Westborough. Miss S. M. H.... ..... 50
West Boxford. Cong. Ch., *for Student Aid, Lewis High Sch., Macon, Ga.*..... 12 00
West Brookfield. Cong. Ch. and Soc., to const. MISS ALICE WHITE L. M..... 35 00
Westhampton. Cong. Ch ..... 33 00
West Roxbury. A. Wiswall, to const. MISS FANNIE H. WISWALL L. M.... .... 50 00
West Springfield. "Mission Band," *for Student Aid, Talladega C*..... ..... 50 00
Williamstown. First Cong. Ch..... 12 34
Winchester. Stephen Cutter, *for Student Aid, Talladega C*..... .... 24 00
Woburn. L. B. Soc., Bbl. of C., *for Atlanta U.*
Worcester. Central Ch. and Soc..... 87 46
Worcester. Ladies of Central Ch., Package of C., by Mrs. Alphonso Wood, *for Tillotson C. & N. Inst.*
Yarmouth. Ladies' Sew. Soc. Cong. Ch., Bbl. of C., *for Talladega C.*
——. Bbl. of C., for Rev. A. W. Curtis.

$5,407 53

LEGACIES.

Newburyport. Estate of Sarah W. Hale, by Isaac H. Boardman, Trustee.....$1,977 03
South Hadley. Estate of Addison Gridley..... ..... 100 00
Watertown. Estate of Mrs. Hannah Shephard, by Abiel Abbott, Ex.... .. 100 00
Westhampton. Estate of Miss Submit Bridgman, by L. Bridgman, Ex..... 200 00
Westhampton. Estate of Mrs. Sophronia Bridgman, by L. Bridgman, Ex..... ..... ... ..... 158 00

$7,942 56

RHODE ISLAND, $10.50.

Newport. Rev. Thatcher Thayer, D. D. 10 00
Providence. S. L. H..... ..... .. 50

CONNECTICUT, $3,243.96.

Ashford. Wm. D. Carpenter, $5; A. Peck, $2..... 7 00
Avon. Mrs. A. P. Case..... 3 00
Bethlehem. Cong. Sab. Sch., Bbl. of C., *for Marion, Ala.*
Birmingham. Cong. Ch. ($100 of which from William E. Downs)..... .. 133 35
Bolton. Cong Ch..... 9 00
Bridgeport. S. C. Kingman, *for Tillotson C. & N. Inst.*..... 15 00
Brookfield. Cong. Ch.... ..... 17 03
Chester. T. A. C. C..... 1 00
Collinsville. Chas. Blair, *for furnishing room, Stone Hall, Talladega C...* .... 35 00
East Hampton. Cong. Ch. ($1 of which *for John Brown Steamer*)..... .. 47 45
East Hampton. Cong. Sab. Sch., *for John Brown Steamer*..... 10 00
East Hampton. Dea. Samuel Skinner, *for Talladega C.* ... . ..... . 10 00
East Hartland. Cong. Ch. and Soc..... 17 00
East Haven. Cong. Ch... ..... ..... 13 00
Essex. Young Ladies, Bbl. of C.
Farmington. Cong. Ch. Quarterly Coll.. 54 81
Franklin. Cong. Ch..... .... ..... 10 74
Georgetown. Cong. Ch..... 7 17
Greenwich. Second Cong. Ch..... 39 54
Guilford. First Cong. Ch ..... ..... 20 00
Hartford. Mrs. S. E. Perkins, $300; "Mrs. L. C. D.," $100; E. F. M., $1.... 401 00
Hartford. Rev. Wm. Thompson, D. D., *for Talladega C*..... ..... 10 00
Harwinton. Cong. Ch. ($5 of which from Mrs. Hilpah Watson, *for John Brown Steamer*)..... .... ..... ... 53 80
Kent. Cong. Sab. Sch., Bbl. of C. *for Marion, Ala.*
Litchfield. Cong. Sab. Sch., 2 Bbls. C., *for Marion, Ala.*
Litchfield. Sab. Sch. of Cong. Ch., *for Student Aid, Fisk U*..... ..... 25 00
Lyme. Grassy Hill Cong. Ch., $13; J. L., 50c.... ..... ..... 13 50
Mansfield. Second Cong. Ch. and Soc.. 7 00
Mansfield. Bbl. of C. *for Straight U.*
Mansfield Centre. First Cong. Ch..... 9 00
Meriden. Center Cong. Ch., $14.75; Mrs. E. E. Leonard, $5..... ..... 19 75
Middletown. First Cong. Ch. ($4 of which *for John Brown Steamer*)..... 40 02
Middletown. "L. C. B.," $10; Miss M. H., $1..... ..... 11 00
New Britain. "South Ch, a Friend," $10; Mrs. N. H., $1 ..... .. .. .... 11 00
New Britain. C. B. Erwin, *for President's House, Talladega C*..... 61 75
New Britain. Maria S. and Julia A. Kelsey..... . ..... ..... 5 00
New Haven. Center Ch., $126.36; Davenport Cong. Ch., $102.70; Howard Ave. Cong. Ch., $10.37; J. E. B., $1.... 240 43
New Haven. E. L. De Forest, *for Yale Library Fund, Talladega C*..... .. 25 00
New Milford. Cong. Sab. Sch., Bbl. of C., *for Marion, Ala.*
New Preston. Cong. Ch., by Miss J. M. Averill ($10 of which from "Two Friends," *for Rebuilding Emerson Inst.*)..... ..... 67 75
New Preston. Rev. Henry Upson..... . 10 00
Norfolk. Mrs. T. T. Cowles, $20; Joseph R. Cowles, $20; "D.," $2..... ..... 42 00
North Coventry. Cong. Ch..... 40 00
Northford. Cong. Ch. .. .. ..... .... 5 00
North Haven. Cong. Sab. Sch., $50; Miss M. D., $1, *for John Brown Steamer* and to const. MRS. LUCY A. HEMINGWAY L. M ... ... ..... 51 00
North Haven. Cong. Ch., to const. EDWARD L. LINSLEY, JARED B. BASSETT and FREDERICK C. BRADLEY L. MS.... . 111 26
Norwich. Ladies of Second Cong. Ch., Box of C., *for Atlanta U.*
Norwich. Broadway Cong. Ch..... .... 200 00
Plantsville. Cong. Ch. ($9 of which *for John Brown Steamer*).. ..... 291 02
Plantsville. Cong. Sab. Sch. (ad'l), *for John Brown Steamer*..... .... 12 88
Plantsville. Mrs. Mary Hotchkiss, *for Atlanta U*..... .... 5 00
Plymouth. Sab. Sch. of Cong. Ch., *for Student Aid, Talladega C*..... ..... 45 00
Saybrook. Cong. Ch. and Soc..... 9 10

Sherman. Cong. Ch..... 16 66
Somers. Cong. Sab. Sch., 2 Bbls of C., *for Marion, Ala.*
South Coventry. Cong. Sab. Sch..... 15 24
South Glastonbury. Mrs. B., *for John Brown Steamer*..... 1 00
South Glastonbury. Cong. Sab. Sch..... 5 00
Southport. "A Friend"..... 30 00
Thomaston. "A Friend"..... 1 00
Unionville. Cong. Ch., *for Talladega C.* 44 21
Washington. "Z," *for Indian M.*..... 1 00
Waterbury. Second Cong. Ch. and Soc.. 474 00
West Hartford. D. G. P..... 50
West Hartford. "E. W. M.," *for John Brown Steamer*..... 5 00
Westport. Charles Scofield..... 5 00
Whitneyville. Cong. Ch..... 25 00
Windsor. Cong. Ch..... 75 00
Windsor Locks. Cong. Ch..... 70 00
Woodbridge. Bbl. of C., by R. C. Newton, Supt. Cong. S. S.
Woodbury. Mrs. Wyckoff, *for Student Aid, Fisk U*..... 2 00

$3,043 96

LEGACY.

Stanwich. Estate of Mary A. Brush, by J. H. Brush, Ex ..... 200 00

$3,243 96

NEW YORK, $2,678.55.

Bangor. Sab. Sch. of Cong. Ch., $10; Dea. R. H. Farr, $10, *for Student Aid, Fisk U*..... 20 00
Berkshire. Chas. T. Leonard, $2; Mrs. Sophronia Miller, $2..... 4 00
Brooklyn. Church of the Pilgrims, $454.35; "A Friend," $10..... 464 35
Brooklyn. $5, *for Student Aid, Howard U.*; "Friends," Bbl. of C. and $1, *for Freight, for Washington, D. C.*..... 6 00
Binghamton. J. D. Wells..... 23 00
Buffalo. First Cong. Ch..... 34 86
Camden. Cong. Ch. and Sab. Sch..... 30 30
Churchville. Union Cong. Ch. and Soc., $40; Mrs. M. M W., $1..... 41 00
Dansville. Mrs. Fanny C. Noyes, Box of Papers.
Evans. Mrs. R. P. R. Camp..... 2 00
Fairport. Mrs. C. H. Dickinson..... 200 00
Fredonia. Sab. Sch. of Presb. Ch., *for Student Aid, Fisk U*..... 50 00
Fredonia. Mr. Hubbard, *for Student Aid, Lewis High Sch., Macon, Ga*..... 10 00
Hopkinton. Mrs. T. H. Laughlin..... 13 00
Hudson. "S. A. M"..... 7 00
Kiantone. Mrs. G. C. Frissell..... 2 00
Lincoln. J. D. Dewey, $5; James Newhall, $5; Mrs. M. J. Newhall, $5..... 15 00
Morrisville. A. B. De Forest..... 10 00
Munnsville. T. B. Rockwell..... 5 00
New York. Broadway Tabernacle, $820.34; S. T. Gordon, $250 and 3 Packages "New Song;" "A Few Friends," by John T. Rockwell, $50; F. P. Sherman, $5; National Temperance Soc., Illustrated Temp. Papers.. 1,125 34
New York. Hon. Wm. E. Dodge, $100; Jacob D. Vermilye, $50; Edgar S. Auchincloss, $50; John Sinclair, $50; John Paton, $25, *for Memorial Scholarship Fund*; Rev. D. Stuart Dodge, $100, *for Yale Library Fund*; John Gibb, $100; N. Currier, $25; Cash, $10; Cash, $5, *for Talladega C.*. 515 00
New York. J. R. Anderson, Pkg. Books, *for Macon, Ga.*
Oneida. Edward Loomis, $3; "Money Found," $2..... 5 00
Owego. L. H. Allen..... 10 00
Paris. Mrs. A. Pierce..... 10 00
Prattsburgh. "A."..... 5 00
Riverhead. Mrs. Geo. Miller..... 5 00
Schenectady. A. W. V..... 50
Sing Sing. "A Friend," Box of C., $2, *for Freight*..... 2 00
South Granby. Justus T. Gere, bal. to const. himself L. M..... 20 00
Spencerport. Sarah Vannest, $10; Mary Dyer, $5, *for Straight U*..... 15 00
Syracuse. "S. J. W."..... 20 00
Syracuse. Mrs. Clara C. Clarke..... 7 20
Troy. "Desert Palm Mission," M. & M. F. C., *for John Brown Steamer*..... 1 00

NEW JERSEY, $388.04.

Bound Brook. Cong. Ch..... 10 10
Camden. Mrs. J. T. C..... 2 00
East Orange. Cong. Ch..... 56 67
Englewood. Chas. Taylor..... 11 00
Lakewood. A. F..... 50
Lyons Farms. "C."..... 3 00
Orange Valley. Cong. Ch..... 150 56
Newark. Mrs. S. S. Sickels, $100, to const. herself L. M.; First Cong. Ch., $54.21..... 154 21

PENNSYLVANIA, $2,148.06.

Clark. Mrs. E. Dickson and Miss Eliza Dickson, $5 each..... 10 00
Centre Road. J. A. Scovel ($10 of which *for John Brown Steamer*)..... 15 00
East Smithfield. Miss Lucy Gerould, *for Atlanta U*..... 10 00
Philadelphia. Friend's Book Store, Box of Books; R. & J. Beck, Microscope, val., $5, *for Macon, Ga.*

$35 00

LEGACY.

Washington. Estate of Samuel McFarland, by Abel M. Evans, Ex..... 2,113 06

$2,148 06

OHIO, $863.56.

Ashtabula. Cong. Sab. Sch., *for Student Aid, Talladega C.*..... 10 00
Burton. Cong. Ch. ($10 of which from Ladies' Miss. Soc., *for work among Women*..... 49 82
Chagrin Falls. "Cheerful Workers," *for Tougaloo U*..... 10 00
Chagrin Falls. Cong. Ch., Communion Set and Box of Papers and Books, *for Macon, Ga.*
Cincinnati. Mrs. Betsey E. Aydelott..... 5 00
Cleveland. Rev. P. Kimball..... 300 00
Columbus. First Cong. Ch..... 116 03
Cuyahoga Falls. Sab. Sch. of First Cong. Ch..... 13 06
Fremont. "Do Something Missionary Band," *for Student Aid, Straight U.*.. 13 00
Geneva. Mrs. S. Kingsbury, in memory of her deceased husband, Samuel Kingsbury..... 100 00
Greenwich. Wm. M. Mead..... 10 00
Hartford. S. C. Baker, $2.50; Mrs. R. H. P., $1; Mrs. H. J., $1; Others, $2.50; Burg Hill, J. M. J., $1; S. G. B., $1; H. B., 50c.; Brookfield, E. F., 50c..... 10 00
Kelloggsville. Mrs. Pliny Kellogg, *for Emerson Inst*..... 5 00
Madison. Ladies Benev. Soc., *for Tougaloo U*..... 25 00
North Kingsville. D. C. Caughy, $5; Miss Eliza Comings, $5, *for Emerson Inst*..... 10 00
Norwalk. Frederick Upson..... 5 00
Oberlin. Sab. Sch., in Farror Neighborhood, $2; J. T. B., $1, *for John Brown Steamer*..... 3 00
Plymouth. E. A..... 1 00
Sandusky. First Cong. Ch..... 108 65
Savannah. J. A. Patterson..... 5 00
Sheffield. Cong. Ch., $18; Cong. Sab. Sch., $5..... 23 00

Steubenville. "Young Missionaries" of First Cong. Ch., $10; Woman's Soc., $5, *for Lady Missionary, Topeka, Kansas*..... 15 00
Sylvania. Cong. Ch..... 7 00
Tallmadge. Miss H. W. C..... 1 60
Toledo. "A Friend," *for Student Aid, Straight U*..... 1 00
Wellington. First Cong. Sab. Sch., *for Student Aid, Talladega C*..... 15 00
Youngstown. "Thank Offering"..... 2 00

ILLINOIS, $608.89.

Aurora. First Cong. Ch..... 19 25
Avon. Cong. Ch., $20; Mrs. E. C., 50c.. 20 50
Brighton. First Cong. Ch..... 6 10
Chandlerville. Cong. Ch..... 12 00
Chicago. Plymouth Cong. Ch., $83.15; Mrs. H. H. B., $1..... 84 15
Chicago. James W. Porter, *for Atlanta U*..... 20 00
Chicago. H. B. Cragin, $10; "A Friend," $1.11, *for Student Aid, Talladega C*..... 11 11
Chicago. Miss Belle Dunham, *for Straight U*..... 5 00
Creston. Cong. Ch..... 9 20
Emiugton. Two Classes in Broughton Sab. Sch., *for John Brown Steamer*... 15 00
Farmington. Cong. Ch. ($30 of which to const. MRS. T. S. SNYDAM L. M.)..... 111 15
Galesburg. Ladies' Miss'y Soc. of Brick Cong. Ch., *for John Brown Steamer*.. 10 00
Geneseo. Cong. Ch..... 50 00
Glencoe. Cong. Sab. Sch., *for John Brown Steamer*..... 10 00
Jacksonville. Joy Prairie Sab. Sch., *for John Brown Steamer*..... 10 00
Hinsdale. Cong. Ch..... 47 50
Kewanee. Woman's Miss'y Soc., *for Tougaloo U*..... 20 50
Kewanee. Mrs. Ruth Shaw..... 10 00
Lawn Ridge. A. Crawford..... 10 00
Lyndon. J. M. Hamilton..... 5 00
Moline. Thomas Jewett, *for Tougaloo U*..... 50 00
Moline. ———, *for Student Aid, Fisk U*..... 5 00
Northampton. R. W. Gilliam..... 5 00
Oneida. Cong. Sab. Sch., *for John Brown Steamer*..... 2 75
Plainfield. Cong. Ch..... 12 00
Princeville. Wm. C. Stevens..... 5 00
Quincy. L. Kingman..... 10 00
Winnebago. Cong. Ch..... 17 68
——— A Friend, $10, *for Student Aid, Tougaloo U.*, and $5 *for John Brown Steamer*..... 15 00

INDIANA, $5.50.

Versailles. J. B. Rebuck, $3; J. D. Nichols, $2.50..... 5 50

MICHIGAN, $4,241.81.

Battle Creek. Cong. and Presb. Sab. Sch., *for Student Aid, Talladega C*... 12 00
Calumet. Robert Dobbie..... 30 50
Clio. Cong. Ch..... 10 00
Covert. Ladies Miss'y Soc., *for Student Aid, Fisk U*..... 11 00
Edwardsburgh. U. E..... 50
Grand Rapids. E. M. Ball..... 15 00
Hancock. Cong. Sab. Sch., *for John Brown Steamer*..... 10 00
Olivet. Y. M. C. A., *for Student Aid, Talladega C*..... 60 00
Manistee. First Ch., to const. MRS. B. M. CUTCHEON L. M..... 31 45
Muskegon. "The Little Coral Workers," by Miss A. K. Fairfield, *for John Brown Steamer*..... 10 00
Northport. Cong. Ch..... 4 94
Romeo. Mrs. M. A. J..... 1 00
Vermontville. Cong. Ch..... 34 42
White Lake. Robert Garner..... 10 00
Ypsilanti. J. H..... 1 00

$241 81

LEGACY.

Kalamazoo. Estate of William A. House. 4,000 00

$4,241 81

WISCONSIN, $400.93.

Arena. Ladies Miss'y Soc., $2.50; Mrs. W. B., $1. Beloit. Ladies Miss'y Soc., $63. Ladies Miss'y Soc. of 2d Cong. Ch., $11. Eau Claire. Ladies Miss'y Soc., $30.80. Elk Grove. Ladies of Cong. Ch., $1.50. Lancaster. Ladies of Cong. Ch., $15. Mazomanie. Ladies Miss'y Soc., $2.30. Ripon. Ladies Miss'y Soc., $18. Stevens' Point. Mrs. Montague, $3. Waupun. Young Ladies of S. S., $10. Ladies Miss'y Soc., $5; Whitewater. Ladies Missionary Soc., $20.65; *for Lady Missionary, Talladega, Ala*..... 183 75
Beloit. The Eclipse Wind Engine Co., Windmill, *for Atlanta U.*
Kaukauna. Cong. Ch., $7.06; Sab. Sch., 50c., *for John Brown Steamer*..... 7 56
Kenosha. Thomas Gillespie, M.D..... 5 00
Milwaukee. "Mission Circle," *for Student Aid, Talladega C*..... 16 00
Monroe. H. E. Boardman, M.D. ($7.25 of which from "Our Family Missionary Box")..... 7 75
New Richmond. First Cong. Ch..... 13 55
Oshkosh. First Cong. Ch..... 65 32
Wauwatosa. Cong. Ch..... 90 00
West Salem. Cong. Ch..... 12 00

IOWA, $322.56.

Atlantic. Cong. Sab. Sch., *for John Brown Steamer*..... 5 00
Big Rock. Cong. Ch..... 12 00
Creston. First Cong. Ch..... 21 00
Decorah. G. C. Winship..... 10 00
Des Moines. A. Y. Rawson..... 25 00
Dunlap. Cong. Ch..... 23 26
Gilman. Cong. Ch..... 11 50
Grinnell. Samuel F. Cooper, *for Fisk U.* 50 00
Grinnell. First Cong. Ch..... 17 30
Hampton. "Friends"..... 3 50
Magnolia. Cong. Ch..... 16 00
Marion. "Willing Workers," Box of C., val. $20, *for Straight U.*
Marion. Cong. Sab. Sch., *for John Brown Steamer*..... 5 00
McGregor. Cong. Ch..... 16 25
Miles. Cong. Ch..... 7 25
Monticello. Mrs. H. D. S. and Mrs. H. F. P..... 1 00
Preston. Cong. Ch..... 5 25
Traer. Cong. Ch. ($10 of which *for John Brown Steamer*, and $10 *for Lady Missionary, New Orleans, La.*), to const. A. J. BROWER L. M..... 30 00
Tipton. Cong. Ch..... 7 00
Wilton Junction. A. C. H..... 1 00
Iowa City, "Friends," $15.20; Grinnell, "Friends," $2; Waterloo, "Friends," $5; Wilton, "A Friend," $1; Cedar Rapids, "A Friend," $1; Grinnell, "A Friend," $4; Davenport, "Friends," $2; Muscatine, "Friends," $4.80, *for furnishing a room in Stone Hall, Talladega C., in memory of Mrs. Mary S. Thatcher*..... 35 00
Ladies of Durant, $10.25; Ladies of Waverly, $5; Ladies of Clinton, $5; by Mrs. M. G. Phillips, *for Lady Missionary, New Orleans, La*..... 20 25

KANSAS, $13.00.

Burlington. John Morris..... 3 00
Lawrence. Cong. Ch..... 1 50
Ottawa. First Cong. Ch..... 8 50

MINNESOTA, $192.94.

Belle Prairie. E. T. A..... 1 00

Hutchinson. Cong. Ch..... 2 00
Minneapolis. Plymouth Ch..... 33 12
Minneapolis. Sab. Sch. of Plymouth Cong. Ch., *for Student Aid, Fisk U*... 50 00
Minneapolis. First Cong. Sab. Sch., *for Atlanta U*... 28 60
Rushford. Cong. Ch..... 3 14
Shakopee. Mrs. R. P. Riggs..... 1 00
Winona. Cong. Ch., $30 of which to const. M. J. LAIRD L. M..... 51 25
Zumbrota. First Cong. Ch..... 22 83

NEBRASKA, $23.00.

Beatrice. Mrs. B. F. Hotchkiss..... 5 00
Crete. Cong. Ch., Bbl. of C., *for Marion, Ala.*
Nebraska City. "A Thank Offering"... 10 00
Omaha. "K. & C."..... 8 00

MISSOURI, $76.36.

Index. W. B. Wills, $10; F. P. M., $1; Others, $1.25..... 12 25
Kansas City. First Cong. Ch..... 64 11

CALIFORNIA, $20.50.

Oakland. Mrs. J. T. A..... 50
San Francisco. "Friend of Missions"... 20 00

DISTRICT OF COLUMBIA, $38.49.

Washington. Mrs. A. N. Bailey..... 5 00
Washington. "Willing Workers" of Lincoln Mission, $20, *for Mendi M.*, $2; *for John Brown Steamer*..... 22 00
Washington. Lincoln Memorial Cong. Ch..... 10 19
Washington. "Friend," *for Washington, D. C*..... 1 30

MARYLAND, $10.00.

Emmittsburg. David Gamble, *for John Brown Steamer*..... 10 00

NORTH CAROLINA, $193.80.

Wilmington. Cong. Ch..... 5 00
Wilmington. Normal School, Tuition.... 188 80

SOUTH CAROLINA, $275.00.

Charleston. Avery Inst., Tuition..... 265 00
Charleston. Plymouth Ch..... 10 00

TENNESSEE, $755.10.

Chattanooga, Rent..... 250 00
Memphis. LeMoyne Inst..... 196 60
Nashville. Fisk U., Tuition..... 263 50
Nashville. Missionary Soc. of Fisk U., *for Student Aid, Mendi M*..... 25 00
Nashville. Cash..... 20 00

GEORGIA, 767.83.

Atlanta. Atlanta U., Tuition, $239.45; Rent, $2..... 241 45
Atlanta. Storrs Sch., Tuition..... 240 70
Atlanta. First Cong. Ch..... 30 00
Macon. Lewis High Sch., Tuition..... 89 58
McIntosh. Tuition..... 18 85
Savannah. Beach Inst., Tuition, $135.35; Rent, $11.40..... 146 75
Stone Mountain. E. M. M..... 50

ALABAMA, $497.55.

Anniston. Tuition..... 7 00
Marion. Tuition, $5.75; Cong. Ch., $4..... 9 75
Mobile. Emerson Inst., Tuition, $153.40; Cong. Ch., $1.35..... 154 75
Mobile. Cong. Ch..... 4 00
Montgomery. Public Fund, $175; Cong. Ch., $60..... 235 00
Montgomery. Miss M. Blanche Curtis, *for Atlanta U*..... 9 00
Talladega. Talladega C., Tuition..... 78 05

LOUISIANA, $270.55.

New Orleans. Straight U., Tuition, $219.55; Friends, $1; Central Ch., $50. 270 55

MISSISSIPPI, $111.75.

Hazelhurst. E. E. S. and N. R. R., 50c. each..... 1 00
Tougaloo. Tougaloo U., Tuition, $97.75; Miss K. K. Koons, $10; Miss F. J. Webster, $3..... 110 75

TEXAS, $140.90.

Austin. Tillotson C. and N. Inst., Tuition. 140 40
Whitmans. Mrs. I. H..... 50

WASHINGTON TERRITORY, $2.

Sumner. Mrs. Eliza Taylor, *for John Brown Steamer*..... 2 00

INDIAN TERRITORY, $1.

Vinita. Calvary Union Ch..... 1 00

DAKOTA TERRITORY, $3.

Bethel. Rev. L. Bridgman..... 3 00

CANADA, $12.

Lenoxville. A. Spaulding..... 2 00
Ontario. "A Friend," by Mr. Loudon, *for Student Aid, Fisk U*..... 10 00

FRANCE, $20.

Paris. Rev. Edward W. Hitchcock, D.D., *for Yale Library Fund, Talladega C.*. 20 00

Total..... $29,519 61
Total from Oct. 1 to April 30... $161,542 16

FOR ARTHINGTON MISSION.

Rehoboth, Mass. Cong. Ch..... $5 70
New Haven, Conn. Howard Ave. Cong. Ch..... 12 00
Plantsville, Conn. Cong. Ch..... 100 00
Income Fund..... 175 00

Total..... $292 70
Previously acknowledged from Oct. 1 to March 31..... 2,191 73

Total..... $2,484 43

FOR ENDOWMENT FUND.

Watertown, Conn. Estate of Benjamin De Forest, by Leman W. Cutler, Ex., *for Support of President of Talladega C*..... 10,000 00
New York, N. Y. Railway Bond from William Belden, *for Scholarship Fund, Talladega C*..... 1,000 00

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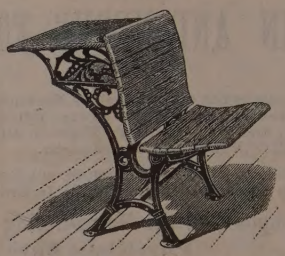

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